THE MERCHANT ROYALL.

A SERMON PREACHED AT White-Hall before the Kings Maieſtie, *at the Nuptials of the Right Honourable the Lord* HAY *and his Lady, vpon the Twelfe day laſt being Ianuar. 6. 1607.*

AT LONDON

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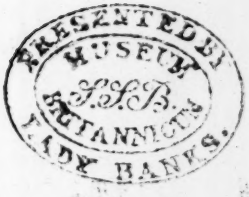
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LADY BANKS.

TO THE RIGHT HONOVRABLE THE LORD HAY, AND TO HIS late espoused the Lady HONORIA; the Author hereof wisheth all consolation in Christ, continuall comfort in mariage, together with a conscionable obseruance of the contents of this Sermon.

IOE here (Right Honourable) presented into your hands what lately sounded in your eares. A ship first built in Paradise and for the pleasure of the land, but since repaired for the Merchants vse against the troubles of the sea: which since I am enioyned to launch out into the maine, and to make publique both beyond the merit of the

thing, and also beyond mine owne meaning, I could finde none more fit vnto whom to dedicate it now in the print, than your Honorable selues, for whose sake it was first preached. I hope I shall neuer make it the last end of my labours, to please men; yet I finde in this, that I haue pleased some and displeased other: but why should I looke to please all, whereas God himselfe hath so seldome done it? Therefore they which thinke me too bitter, must yet remember that I bite nothing but sinne; and what reason is there to fauour sinne, through occasion whereof the world was drowned to punish it, the Law was ordained to preuent it, the Sonne of the highest died to satisfie for it, and the world againe must be destroyed to finish it? Yea what reason is there to fauour any sinne, whereas there is no one which fauoureth vs, but all imperilling vs in the hope of saluation, as Eue by her eating vndermined Adam. They againe which thinke that sinne should not be derided or corrected in this kind, must also consider that euery sin is to be taxed in his proper kinde; as in the Scripture sins sauouring of error are refelled with arguments,

and

and ſuch as bee foule and hainous are beaten downe with iudgements, but thoſe which were ridiculous were indeede derided, as Elias *the Prophet ſported at the Prieſts of Baal, and* Iob *at his fooliſh comforters. Yea and how plaies* Eſay *with the wanton geſtures of women,* ſtretching out their neckes, minſing and tinckling with their feete, &c. Chap. 3. 16. *But* Moſes *more with the nicenes of women,* Too daintie to venture *(not their knees in deuotion) but* the ſoles of their feete vpon the ground, Deut. 28. 56. *no doubt a ſore aduenture. But nothing ſo taunting as that in* Salomon, *where the whore is mockt for a votarie, and ſhe that offered her ſelfe to other mens luſt, yet is ſet out for a Saint with offerings of peace to God,* Prou. 7. 14. *I hope therfore all good people will priuiledge me by theſe holie preſidents; yea I am ſure of this that none will finde fault with me, but ſuch as firſt finde a fault in themſelues, and to ſuch I profeſſe my ſelfe indeede a Preacher, and to haue preached all this for them, as Chriſt in the Goſpell profeſſed of himſelfe, that* he came to call

ſinners.

sinners. *And thus in my most true and sincerest loue I commend you in the midst of your mariage ioyes to that ioy and peace which is in God.*

Your Honours in all Christian deuotion,

Robert Wilk'nſon.

A SERMON

PREACHED AT VVHITE-HAL, *VPON THE SIXTH OF IANVARIE*, 1607. being the twelfe day: At the Nuptials *of the Right Honourable, the Lord* HAYE and his Ladie.

Prou. 31. 14.

Shee is like a Marchants ſhippe, ſhee bringeth her food from afarre.

THis Scripture, and in effect this whole chapter is a Scripture written for women; and more peculiarly a Scripture written in praiſe of women, yet not gloſingly to make them better then they bee, but ſoberly and truly to ſhew the what they ſhould be. A ſcripture wherein as in a glaſſe are ſet out to our viewe all the perfections and ornaments,

all the dignity, beauty, duetie of a vertuous wife and holy woman. The Diuell at the firſt beganne his temptation by praiſing of the woman, by telling her, that if ſhee knew her ſelfe, ſhee wanted but one thing to make her like God; And from the diuel (I thinke) it comes, that ſo many men ſince, in euery age, haue ſo wantonly beſtowed their time, their wits, their pennes, and ſometime their penſils too, eyther vainely to magnifie, or vilely to embaſe the dignity of women the cauſes of which follie I take to bee theſe, eyther for that generally they did not know them, and then they wrote fooliſhly, or for that ſometime they doted on them, and then they prayſed immoderatly, or elſe for that ſomtime they hated them, and then they railed furiouſly: But there are, to ratifie the preſent diſcourſe and praiſe of women, three things, firſt God, by whoſe ſpirite it was conceiued: ſecondly *Bathſheba* a woman, by whoſe mouth it was taught: thirdly, *Salomon* a man, yea the wiſeſt of men, by whoſe pen it was endited, that is to ſay, God inſpired it into the mother, the mother

ther taught it to *Salomon* her ſonne, and then *Salomon* her ſonne publiſht it to the world: therefore if we ſpeak of the knowledge of a good woman, who knoweth her better than ſhee her ſelfe? who knoweth her better than man that liueth with her? yea who knoweth her ſo wel as God that made her? Againe, if in this deſcription any thing might ſeeme too much in praiſe, it was not a womã but a man that wrote it; if any thing might ſeeme too grieuous or burdenſome in precept, it was not a man, but a woman, that impoſed it; or if any thing might ſeeme eyther too much or too little, or otherwiſe than it ſhould bee, it was neither man nor woman, but God that firſt directed it: and thus in one deſcription of a vertuous wife and holy woman (which is not in any other author, nor yet elſe where in any part of Scripture) wee haue a man, a woman yea God himſelf, and all out of one mouth ſpeaking and conſpiring; Shee that hath eares to heare, let her heare.

In the tenth verſe of this Chapter, *Salomon* makes proclamation, *Who ſhall*

finde a vertuous woman? which yet importeth not (as S. *Auguſtine* noteth) *inueniendi impoſſibilitatem, ſed difficultatem*, Not as if to finde a vertuous woman were a matter of impoſſibilitie, but yet for all that a thing of ſome difficultie; and therfore he crieth her with her marks, *Shee will do her husband good and not euill, She riſeth while it is yet night Shee putteth her hands to the wheele, Shee ſtretcheth out her handes to the poore, She openeth her mouth with wiſedome, &c.* Thus ſhewing ſometime what ſhe doth, ſometime what ſhe is, ſometime what ſhee is worth, and ſometime what ſhe is like, as here, *She is like a ſhip, &c.*

She is indeed, and yet ſhe ſcarſe is, and therefore becauſe ſhe is ſo ſcarſe, it was needefull to ſhew, not onely what ſhe is, but alſo what ſhe is like too: for how ſhal he find her, that neuer ſaw her, that neuer had her, that ſcarſe heard of her; how ſhall he find her, but by ſome ſenſible reſemblance of her? and therefore as *Cantic. 5.* when the Church cried her husband, (*I charge you O Daughters of Ieruſalem, if you finde my welbeloued, &c.*) ſhe deſcribed

bed him by reſemblance: *My welbeloued is white and ruddie, the chiefeſt of ten thouſand, his heade is like golde, his eyes like doues, his cheekes like a bed of ſpices, his lippes like lilies, his legges like pillars of marble,* euerie thing was like ſomething; ſo of the vertuous woman it is ſaide here, that ſhe is like a ſhippe, and Prou. 12. ſhee is like a crowne, and in the Canticles ſometime like a Roſe, ſometime like a Lilie, ſometime like a garden of Flowers, ſometime like a ſpring of waters: In a worde, ſhe is like to many thinges, but as it is ſaide verſ. 10. *Pearles and pretious ſtones are not like to her.*

She is like a ſhippe (ſaith *Salomon*) and it may well be, for the worlde is like the ſea, for ſo ſaith *S. Iohn*, *Before the throne there was a ſea of glaſſe*, Reuel. 4. and that was the world, tranſitorie and brittle as glaſſe, tumultuous and troubleſome like the ſea, vvherin as the vvind raiſeth vp the vvaues, and one vvaue vvallovves in the necke of another, ſo this troubleſome life of ours beginnes in vveeping, goes on in ſorrovv, and the ende of one vvoe is but the en-

trance of another. O what time might a man aske to set downe all the miseries of this life! the feare, the care, the anguish that daily accompanieth the body and soule of man; the labours & sorrowes certaine, the casualties vncertaine, the contentions and vnquietnesse of them that liue among vs, the sharpe assaultes and oppositions of them that hate vs, but chiefly the vnfaithfulnesse and treacherie of them that seeme to loue vs: against these stormes to saue men from drowning did God ordaine the woman, as a shippe vpon the sea, that as *Noah* made an Arke, and by that Arke escaped the floude, so man by marying with the woman might passe thorough all the labors of this life, vnto which doubtlesse God had respect when he said, *It is not good for man to bee alone, let vs make him a helpe meete for him*: as much as to say, a ship to saue him, therefore hee which hath no wife may seeme to be like *Ionas* in the sea, left in the midst of a miserable worlde to sinke or swim, or shift for himselfe, but then comes a wife like a ship and wafts him home: but yee must stil remember

member that *Salomon* ſpeaketh here of a good wife, as verſ. 10. *Who ſhall find a vertuous Woman?* For otherwiſe if ſhee which was made to comfort in euerie ſtorme be ſtormie and troubleſome her ſelfe, then is ſhee not like a ſhippe, but like the ſea, and then to bee ſo ſhipt, it were better with *Ionas* to be caſt into the ſea.

But if ſhe be good, ſhe is like a ſhipp indeed, and to nothing ſo like as to a ſhip; for ſhee ſits at the ſterne, and by diſcretion as by Carde and Compaſſe, ſhapes her courſe; her countenance and conuerſation are ballaſed with ſoberneſſe and grauitie; her ſailes are full of wind, as if ſome wiſedome from aboue had inſpired or blowne vpon her: ſhee ſtandeth in the ſhrowdes, and caſteth out her leade, and when ſhe hath ſounded, ſhe telleth (as *Michol* did to *Dauid*) of depth and danger. 1. Sam. 19. 11.
If by default ſhe be grounded, ſhee caſteth out her ankers (as *Rahab* did) and by winding of her ſelfe, ſhee gets a floate againe. Ioſhua 2. 21
If ſhe ſpie within her kenning, any trouble to bee nigh, either ſhee makes forward, if ſhe finde her ſelfe able, or elſe with *Pilats* Matth. 27. 19

wife

wife ſhe ſets ſaile away; Shee commands and countermaundes each man to his charge, ſome to their tackling, ſome to the maſt, ſome to the maine top, as if ſhe and none but ſhee were captaine, owner, Maiſter of the ſhip, and yet ſhe is not maſter, but the maſters mate, a royall thippe ſhe is; for the King himſelfe takes pleaſure in her beauty; *Pſal.* 41. and if ſhee bee a Merchants too, then is ſhe the Merchant royall.

Againe, as ſhee is like a ſhip, conſidered in her ſelfe, and in her proper vertues, ſo is ſhe likewiſe, being compared with her owner too. Shee is like a ſhip indeede, for firſt whoſoeuer marries, ventures, hee ventures his eſtate, hee ventures his peace, he ventures his libertie, yea many men by marriage aduenture their ſoules too, for which cauſe the Iſraelites were forbidden to match their daughters with the Cananites, leaſt they ſhould turne them from God, to ſerue other gods, *Deut.* 7. which *Salomon* notwithſtanding did, and therefore made (as ſome men thought a ſhrewd aduenture of his ſoule. And therefore

fore (euen to preuent too much aduenture likewiſe) is mariage compared to a ſhip, which of all artificiall creatures is the moſt deliberatiue, for ſhee ſailes not but by ſounding, leaſt by her vnheedines ſhe runne her ſelfe a ground: In like maner, neither man nor woman will at any time (if they bee wiſe) reſolue either of mariage, or of any thing in mariage, but vpon the weightieſt deliberation. Hee is ſet out for the image of a foole that ſaide, *Villam emi*, &c. *I haue bought a farme, and I muſt needes goe out to ſee it*, for hee ſhoulde haue ſeene it firſt and bought it after, as it is ſaid of the vertuous woman here, *Shee conſidereth a field and gettes it*, *verſ.* 16. that is, ſhe thinkes of it firſt, and makes her purchaſe after; and when either man or woman forget this in mariage, they purchaſe ioy enough for the day of their mariage and repentance enough for all the time after. It is ſaide of *Iepthaes* daughter, Iudg. 11. that *ſhe went out to bewaile the daies of her virginity*, but in truth many mens Daughters may goe out and bewaile the daies of their marriage, yea and many men too Luk. 14. 18

looke backe to the ſingle life, as the Egyptians in the red ſea looked backe to the land, and ſo they are puniſht with late repentance, like thoſe fooliſh mariners Act. 27. who becauſe they tooke not counſell in the hauen, were forced to aduiſe vppon a wracke, and what is the cauſe of this? lacke of forecaſt, becauſe they ſounde not firſt whether it be fit to marrie, or yet to marrie, or whether he be fit, or ſhe be fit, fit in degree, in diſpoſition, in religion; and therefore as *Salomon* ſaith of vowing, ſo ſay we of marrying, *Bee not raſh with thy mouth*, but ſound firſt and ſaile after, that is, deliberate firſt and marry after.

Exod. 14.

Againe, ſhe is like a ſhip for her vniuerſall vſe; A houſe is indeed to dwell in, but not to trauell in, but a ſhippe is both to trauaile in, and as it were to dwell in too, to eate, and drinke, and ſleepe, and labour and meditate, and pray too: as if to bee in a ſhip were to be in another earth, the water-vvorld: In like manner a man hath a friend for pleaſure, a ſeruant for profite, and for vſes to Godvvarde a ſpirituall inſtructor too, but a vvife ſerues for al theſe

that

that is, for pleaſure, for profite, and (if ſhe bee good) to bring her husband to good too.

Againe, of all theſe ſame *Vtenſilia*, (I meane of moueable inſtrumentes (a ſhip is the hugeſt and the greateſt, and yet commanded (as ye ſee) by the helme or ſterne, a ſmal peece of wood: ſo ought the wife (though a great commander in the houſe) yet to be turned and ruled by a worde of her husband. *Salomon* ſaith not, ſhe is like a houſe (as many women be, as good remoue a houſe, as to diſſwade or weane them from their wils) but like a ſhip, not like *Vaſhti* the wife of *Aſſuerus*, whome al the power of the Kingdome coulde not moue to come to her husband, no not to the King himſelfe, *Eſther*, 1. but ſhee muſt follow her husband, as the Iſraelites followed the clowdy pillar in the wildernes, which when it ſtood, they ſtaied, and whē it vvent they followed, and ſo muſt ſhe. Numb 9.

Laſtly, leaſt any man doate too much vpon this heauenly ſhip of earthly ioyes, vve muſt remember, that as a ſhip is not a place of continuall habitation, but onely

for paſſage, ſo is the ſociety of the wife though comfortable and ioyfull for the time, yet laſting onely for a time, a helpe to hold him vp and comfort him, during this tranſitory, ſhort, and troubleſome pilgrimage; but then there is another, a happier, & more laſting mariage with the *Lambe*, which neither departure, diuorce, nor death can ſeparate, and for this wee muſt forſake father, mother, wife, children, goods, lands, &c. for this the liuing muſt renounce his life, the King muſt leaue his crowne, the Bridegroome muſt leaue his Bride, and the Bride muſt leaue her bed, becauſe for this the *Saintes* doe crie, *Come Lord Ieſus, come quickly.*

But as the ſaying is in the ſchooles, *Similitudo non currit quatuor pedibus*: Manie thinges may be like, yet nothing like in all things: therefore though a woman in many things be like a ſhip, yet in ſome things ſhe muſt be vnlike, and ſome qualities of a ſhip ſhe muſt not haue. As for example, one ſhip may belong to many merchants, and one marchant may bee owner in many ſhips, yet neither may one woman di-

uide

uide her loue to many men, nor one man diuide himselfe to many women; therfore *Lamech* spake with great incongruitie, yea it was like false Latine when hee said, *Heare yee wiues of Lamech*, Genes. 4. 23. for wiues admit no pluralitie, when they be construed with one husband, because (as the Prophet saieth) though God at the first *had abundance of spirit, yet he made but one*, Mal. 2. but one woman of one rib, for the helpe and comfort of one man.

Secondly, of all the goods which men possesse, onely a ship cannot be housed: a man hath a shop for his ware, a barne for his corne, a chest for his money, & a house wherein to hide his heade, but no case to couer a shippe; but so must not a vertuous woman bee, for it is a note of the vnchast woman, that her *feete cannot abide in her house*, but *now shee is without, now in the street, and lies in waite at euery corner*, Prou. 7. 11. 12. So as who so seeth her, seeth her alwayes gadding, that hee may salute her, as men salute at sea, Whither are yee bound? But *Rachel* and *Leah* are noted to be in the house while *Iacob* was abroad in the field,

Genes. 31. onely *Dinah* was a straggler and set vp sail to Shichem, but she came home with shame, and made an ill voiage.

Thirdly, a ship of all things is moueable and carried with the winde, but so must not a good woman be, for of the ill woman it is said, Prouerbs. 5. *Her paths are moueable thou canst not know them*: Shee is inconstant, light headed, and vaine, now she loues, anon she hates, now she obeies, anon shee rebels; gentle and kind to day, crooked and vnkinde to morrow; for she sailes but by gusts, that all her goodnesse takes her by fits, like the good dayes of an ague: and whereas *Ruth* shewed more goodnes at her latter ende than at her beginning, an ill wife sheweth more goodnes in one day of her beginning, than in seuen yeeres of her latter ende: therefore such must remember what *Salomon* saieth of the good woman here, shee *girdeth her loines with strength*, that is, her minde with staiednes and constancie, verse 17. and ver 12. more plainely, *Shee will doe her husband good and not euill, all the daies of her life*, that is

Ruth. 3.

is, ſhee is as obedient and tractable after twentie yeeres triall, as at the day of her mariage.

But of all qualities a woman muſt not haue one qualitie of a ſhip, and that is, too much rigging. *Oh* vvhat a vvonder it is to ſee a ſhip vnder ſaile, with her tacklinges, and her maſts, and her tops, and top gallants, with her vpper deckes, and her nether deckes, and ſo bedeckt, with her ſtreames, flagges and enſignes, and I know not what; yea but a worlde of wonders it is to ſee a woman created in Gods image ſo miſcreate oft times and deformed, with her French, her Spaniſh, and her fooliſh faſhions, that he that made her, when he lookes vpon her, ſhall hardlie know her, with her plumes, her fannes, and a ſilken vizard, with a ruffe like a ſaile, yea a ruffe like a rainebow, with a feather in her cap like a flag in her top, to tel (I think) which way the winde will blow. *Eſay* made a proffer in the third of his propheſie to ſet out by enumeration the ſhop of theſe vanities, *Their hounets and their bracelettes, and their tablets, their ſlippers, and their muffelers,*

mufflers, their vales, their wimples, and their crisping pinnes, of some whereof if one should say to me, as *Philip* sometime saide to the Enuch, *Vnderstandest thou what thou readest?* Act. 8. I might answere with the Enuch againe, *How can I without a guide?* that is, vnlesse some Gentlewoman would comment on the text But *Esay* was then, and we are now; now that fancie hath multiplied the text of fashions with the time; so as, what was then but a shop, is now increased to a shippe of vanities, But what saith the scripture? *The Kings daughter is all glorious within*, Psal. 45 and as ships which are the faireſt in shew, yet are not alwayes the fittest for vse, so neither are women the more to bee esteemed, but the more to bee suspected for their faire trappinges: yet wee condemne not in greater personages the vse of ornaments, yea wee teach that siluer, silks, and gold were created not onely for the necessitie, but also for the ornament of the Saintes, in the practise whereof *Rebecca* a holy woman is noted to haue receiued from *Isaac* a holy man, euen earinges, abilliments

ments, and bracelets of gold, Geneſ.24. Therefore this it is wee teach for rules of Chriſtian ſobrietie, that if a woman exceede neither decencie in faſhion, nor the limits of her ſtate & degree, and that ſhe bee proud of nothing, wee ſee no reaſon, but ſhe may weare any thing.

It followeth: *She is like a ſhip.* But what ſhip? a ſhippe of Merchants; no doubt a great commendation. For the kingdome of heauen is like a Merchant, Mat. 13. and Merchants haue bin Princes, Eſay 23. and Princes are Gods, Pſal. 82. The Merchant is of all men the moſt laborious for his life, the moſt aduentrous in his labour, the moſt peaceable vpon the ſea, the moſt profitable to the land, yea the Merchant is the combination and vnion of lands and countries. *She is like a ſhip of Merchants;* therefore firſt to bee reckoned (as ye ſee) among the Laitie; not like a fiſhermans boate, not like S. *Peters* ſhip, for Chriſt did call no ſhe Apoſtles. Indeed it is commendable in a womon when ſhe is able by her wiſedome to inſtruct her children, and to giue at opportunities good coun-

ſell to her husband: but when women ſhall take vpon them (as many doe) to build Churches, and to chalke out diſcipline for the Church, this is neither commēdable nor tolerable, *for* her hands (ſaith *Salomon*) *muſt handle the ſpindle*, verſ. 19. the ſpindle or the cradle, but neither the Altar nor the Temple: for S. *John* commendeth euen to the elect Ladie not ſo much her talking, as her walking in the commandements, 2. Ioh. 5. 6. Therfore to ſuch preaching women it may be anſwered, as S. *Bernard* ſometime anſwered the Image of the bleſſed Virgin at the great Church at Spire in Germany; *Bernard* was no ſooner come into the Church, but the Image ſtraight ſaluted him, and bad him, God morow *Bernard*. Whereat *Bernard*, well knowing the iugling of the Friers, made anſwere againe out of S. *Paul*; Oh (ſaith he) your Ladiſhip hath forgot your ſelfe, *It is not lawfull for women to ſpeake in the Church*.

Againe, the Merchant is a profitable ſhip, to teach a wife in all things to endeuour her husbands profit: but many women

men are like water-pageants, made onely for ſhew, like pictures in a table, good for nothing but to pleaſe the eye, no longer to be liked than they be looked on, yea ſo vnprofitable and diſſolute in the houſe, as no man would thinke them to bee wiues, but that at meales he findes them ſitting at the vpper end of the table: whereas of the good wife it is ſaid heere, that *ſhe will doe her husband good, and not euill*, verſ. 12.

Again, the Merchant is a painfull ſhip, and ſhe muſt bee a painfull wife; not like a running Pinnace to skoure from coaſt to coaſt, from houſe to houſe, as many Athenian women do, who giue themſelues to nothing, but idly & wantonly to heare and tell newes; for he that hath ſuch a wife may thinke himſelfe married to an Intelligencer; whereas S. *Paul* aduiſeth ſuch buſie bodies to gouerne their owne houſes, 1. Tim. 5. as if intermedling with other mens did make them idle in their owne.

Againe, being like a Merchants ſhip, that is, hee being the Merchant and ſhe the ſhip, ſhe muſt needs conclude ſhe was made for him, and therfore a ſhip of traf-

fique to enrich him, but not a pirate to ſpoile and rob him. To ſpoile and rob? as if a woman could robbe her husband? Indeede it hath oft been held a queſtion diſputable, though I in truth haue little minde to diſpute it; yet I heare what is ſaid to that purpoſe from the mouth of *Eue*, *We eate of the fruite of the trees of the garden*, Geneſ. 3. *We*; therefore ſhe puts in her ſelfe; and ſhe eates *of the trees* indefinitely, therfore of all the trees in the garden, and therefore all was hers as well as *Adams*, and the womans in right as well as the mans. To which I anſwere, that all is hers in participation to vſe, but *Adams* onely in diſcretion to diſpoſe, which appeareth by two reaſons, firſt, becauſe the beaſts were named by *Adam* and not by *Eue*, and to name is a note of dominion and authoritie: as when *Joſeph* became *Pharaohs* ſeruant, and *Daniel* a captiue to the Chaldeans, they receiued from them other names; and we in our baptiſme receiue our names to acknowledge that we belong in right to Chriſt. Secondly, the whole world was giuen to *Adam* before

Eue

Eue was made, ſo as hers was but an after-right, and if ſhe haue any tenure at all, ſhe holds *in Capite*, & ſhe hath no title but by her husband: ſhe therefore that vſurpeth abſolute authoritie in the houſe, is no Merchant, but a pirate to the Merchant.

Laſtly, ſhe is like a Merchants ſhip, that is, a friendly fellow and peaceable companion to him, but not a man of warre to contend with him. For he that made her neuer built her for battaile ſure; ſhe was built for peace, and not for warre, for Merchants weepe to thinke of warre: therefore ſhe muſt not for euery angrie word of her husband betake her ſelfe into the gunne-roome ſtraight and there to thunder, to charge & diſcharge vpon him with broad words, or as mariners ſay at ſea, to turne the broad ſide; like *Zipporah* the wife of *Moſes*, to raile vpon him, *Thou art indeede a bloudie huſband*, Exod. 4. this is no ſhippe of Merchants, this is the *Spite*, I thinke: and therfore no marueile, if many men thus ſhipt doe wiſh themſelues a ſhore, and that vntimely death might take ſuch a wife for a prize. When

Eliezer went a wooing for *Isaac* his masters sonne, the triall by which he proposed to prooue a fit wife for *Isaac* was this, *that if* (saith hee) *when I say to a maide, Giue mee drinke, she say againe, Drinke, and I will giue thy Camels also,* shee without more adoe should bee a wife for *Isaac*, Genes. 24. that is, as *Theodoret* expoundeth it, If she were gentle; not like that woman Ioh. 4. Christ asked her water and she called him Iew: *How is it that thou a Iew askest water of me a Samaritane?* For though there bee many sinnes incident to women (as there bee (to speake vnpartiallie) as many to men) yet no vice in a woman so vnwomanly as this; yet if *Adam* had been furious the matter had been lesse, for he was made of earth, the mother of iron and steele, the murthering mettals; but the woman shee that was made of so tender mettall to become so terrible, the weaker vessell so strong in passion, yea to looke so faire and speake so foule, what a contrarietie is this? There was great reason sure to cõpare a good woman to a snaile, not onely for her silence and continuall keeping

keeping of her house, but also for a certaine cõmendable timorousnes of her nature, which at the least shaking of the aire shrinks back into her shell; and so ought the wife to do, if her husband but speak to play all hid and vnder hatches, and to put out a flag of truce as *Abigail* did to *Dauid*, and to say to her husband, as *Rachel* to her father, *Let not my Lord be angrie*, Gen. 31. *Like a lilie among thornes* (saith *Salomon*) *so is my loue among the daughters*, Cantic. 2. Like a lilie first, not like a nettle againe, like a lilie among thornes, as shewing patience in the forest prouocation. *Sarah* indeede was peaceable, and so were many more, yet their praise was lesse, inasmuch as they had meeke husbands, for she is a monster that liueth not meekly with a meek husband, but she that is yoakt with a *Nabal*, a churle, a foole, as *Abigail* was, and beares that patiently, thee may say with *Deborah*, in the fifth of the Iudges, *O my soule thou hast marched valiantly*: And there shall more true honor grow to you by such patience, than if souldierlike yee did preuaile by furie & violence; and the

worse

worſe your husbands bee, the more ſhall your vertue ſhine, which in affliction ſhineth moſt, like ſtarres twinckling in the night; & if it be grieuous to finde matter of patience there where ye lookt for comfort and protection, yet it ſhall haue in the end a reward, and in the *Interim* a ſingular admiration, and, as *Mary* ſaith of her ſelf, *All generations ſhall call ſuch bleſſed.*

It followeth in the text: *She bringeth her food from a farre.* As ye haue heard what ſhe is like, ſo now likewiſe what ſhe doth too; for being is knowne by doing, as the tree is knowne by the fruite. Alas it is a ſmall thing, yea it is nothing to bee like, for copper oft times is like good coyne, and the diuell is like an angel of light, and if euill women were not like to many things, which indeede they are not, they could not deceiue ſo many as they doe: therefore the next thing is to conſider what ſhe doth; *She bringeth her foode from a farre. She bringeth*, firſt, therefore deſcribed *facie aduerſa non auerſa*, with her face, not with her backe toward: for when a ſhip goeth forth, euery man murmureth for

for that it carrieth, the Merchant himselfe feareth lest it miscarrie; but when it returneth, there is ioy for that it bringeth. And where *Salomon* saith *she bringeth*, hee meaneth not that she bringeth in with her, as if a wife were to be chosen by her dowrie; for the worst wiues haue many times the best portions, and the best wiues (such as *Esther* was) haue oft times none at all. Indeed the manner of the world is now to seeke wiues, as *Judas* betrayed *Christ*, with *Quantum dabis*, What will yee giue? and if the father chance to say with *Peter*, *Aurum & argentum non est mihi*; let her thē be as obedient as *Sarah*, as deuout as *Anna*, as vertuous as the Virgin *Mary*, yet al this is nothing, *Quærenda pecunia primùm est*, other things may mend it, but mony makes the match. Therefore this was not it which *Salomon* meant by bringing: for a good wife though she bring in nothing with her, yet through her wisedome and diligence great things come in by her; she brings in with her hands, for *she putteth her hands to the wheele* (saith *Salomon*) vers. 19. and indeed if her worke

doe not counteruaile her meate, then is euery finger of her hand like a theefe in the houſe. Againe, if ſhe be too high to ſtaine her hands with bodily labour, yet ſhe bringeth in with her eye, for *ſhe ouerſeeth the waies of her houſehold* (ſaith *Salomon*) *and eateth not the bread of idlenes*, verſ. 27. Againe, ſhe bringeth in by her frugalitie, for ſhe holdeth it a point of conſcience, neither to fare more daintily, nor to attire her ſelf more trimly, than may ſtand with her husbands ſtate: for if ſhee waſte more than ſhe bring in, & her victualling amount to more than her whole voiage, that Merchant was ill aduiſed that manned her foorth, and it had been good for him to be alone. But as the ſaying is, that many men marrie their executors; ſo is it true likewiſe, that many men marrie their executioners: and as the ſinne of *Adam* began at *Eue*, ſo the ruine and confuſion, the extortion, oppreſſion, griping of tenants, yea and ſacriledge of many men beginneth at the pride of the woman; for now euerie Ladie of the lateſt edition if her husband haue bribed out but an end

of

of an office, yet ſhe reuels & playes *Rex*, and ſhe muſt haue her Coach, though but to croſſe from the Church-ſtile to the Church-porch: and whereas thoſe Iſraelitiſh women, Exod. 38. when the Inſtruments of the Tabernacle were to bee made, gaue in their deuotion their very Looking-glaſſes toward it; yet now the forbidden apple is pulled, the Church is robbed and ſpoiled, a Patrone will ſcarce paſſe away a poore Parſonage, but with a reſeruation of his owne tithes, and all to maintaine French Hoods, Ruffes, Lawnes and Looking-glaſſes: whereas of the vertuous wife it is ſaid verſ. 11. of the Chapter, that *her huſband ſhall haue no neede of ſpoile.*

But what bringeth ſhe in? *She brings in foode*; in which word *Salomon* pointeth her out a houſeworke, as ſhe is a houſewife, and the worke aſſigned is the feeding of the houſehold: for wee reade that *Abraham* fetcht a calfe from the field, but *Sarah* had her charge to dreſſe it in the Tent, Geneſ. 18. and *Samuel* telleth the people, that their King when they had him, would

take not their ſonnes, but their daughters, and make them Cookes and Bakers, 1. Sam. 8. and in the fifteenth verſe of this Chapter it is ſaid directly, that *ſhe giueth the portion to her houſehold, and the ordinarie to her maides.* But that which we reade *food*, ſome tranſlate it *bread*, ſhe bringeth her *bread*; and it may well be, for bread is the ſtaffe of life, and when like Merchants we haue runne round about the world to fetch in the riches of euery countrie, yet all is but to clothe the backe and feed the bellie: therefore *hauing foode and raiment*, (ſaith S. *Paul*) *let vs therewith be content*: 1. Tim. 6.

Againe, as he is not the beſt Merchant to the Common-wealth which bringeth in toyes and trifles, but he which bringeth in ſuch things as beſt may ſerue neceſſitie; ſo neither is ſhee alwaies the beſt wife which is moſt adorned with trickes and qualities, but ſhe that endeuoureth moſt to that which is moſt neceſſarie. And I thinke ſurely that bread is expreſſely named here, as to frame her whole conuerſation, ſo chiefly her mouth with ſobrie-

tie:

tie: for many women are of the minde of the Israelites in Egypt, *Manna* is no meate with them, but they must haue *Quailes*, and all must bee daintie, (though to the vndoing of all) like *Eue* the wife of *Adam*, whom of all the trees in Paradise none might serue, but that which was the bane of her husband, and the lesse they want, the more wanton and daintie mouthed they be. Now sure if *Cyrus* had had such a wife hee must needes haue worshipt her, for he had no other reason to worship the Idoll *Bel*, but only because it spent him so many sheep, so many measures of flower, and so many pots of wine euery day: but euerie meate was not made for euerie mouth; only bread was made for all; and neither man nor woman haue warrāt to aske for more than for their daily bread.

But what meaneth *Salomon* by that, *From a farre, she bringeth her foode from a farre?* Surely not to answere that which is Prouerbially said, That farre fetcht and deare bought is fittest for Ladies, as now adaies what groweth at home is base and homely, & what euery one eates is meate

for dogs, and wee muſt haue bread from one countrie, and drinke from another, and wee muſt haue meate from Spaine, and ſauce out of Italy: and if wee weare any thing, it muſt bee pure Venetian, Romane, or Barbarian; but the faſhion of all muſt bee French: and as *Seneca* ſaith in another caſe, *Victi victoribus leges dederunt*, we giue them the foile, and yet they muſt giue vs the faſhion. Therefore this was not *Salomons* meaning, but *from a farre* either hath reſpect to the time, *A longinquo tempore*, as it ſeemeth to be expounded in the verie next words, *She riſeth while it is yet night, and giueth the portion to her houſehold*, &c. He doth not ſay, ſhee meeteth it at the doore, as ſhe that riſeth to dinner, and then thinkes her daies worke halfe done, and for euery fit of an idle feuer betakes her ſtraight to her cabbin againe, and if her finger but ake, ſhe muſt haue one ſtand by to feede her with a ſpoone: This is no ſhippe of Merchants, this is the *Mary Slug*; but *ſhe bringeth it from a farre*, that is, ſhee taketh care of it, and diſpoſeth of it from the firſt, yea and before the

the firſt hand that toucheth it.

Or elſe I take this *from a farre* to be farther yet, euen *ab vltimis naturæ*, from the firſt and furtheſt principles of nature. As for example, If ſhee will haue bread, ſhee muſt not alwaies buy it, but ſhe muſt ſow it, and reape it, and grinde it, and as *Sarah* did, Gen. 18. ſhe muſt kneade it and make it into bread. Or if ſhe will haue cloath, ſhe muſt not alwaies runne to the ſhop or to the skore, but ſhe begins at the ſeede, ſhe carrieth her ſeede to the ground, of the ground ſhee gathereth flax, of her flax ſhee ſpinneth a threed, of her threed ſhe weaueth cloath, and ſo ſhe comes by her coate: The verie words of *Salomon* verſ. 13. of the chapter, *She ſeeketh wooll and flax, and laboureth cheerfully with her hands.*

Or elſe I take this *from a farre* to be farther yet, euen from the gates of heauen, from whence by her deuotion and godly conuerſation ſhee draweth downe the bleſſings of God vpon her houſe. The barren *Rachel* praied, and ſo did *Anna* too, and by their prayers obtained childrē of the Lord. Now ſure if the prayer of a ver-

tuous

tuous woman were ſo powerfull, as againſt the courſe of nature to deriue and fetch children from a barrē wombe, how much more ſhall it command the meaner bleſſings on the houſe? And therefore as a wicked woman is a ſea of euils, ſo a vertuous woman is a heauen of beautie, and there is none ſo faire as ſhe that feareth God: nay what ſpeake we of beautie? *for fauour is deceitfull, and beautie is vanitie*, verſ. 30. of the Chapter: and as the painting of a ſhip by weather and by water is waſht away, ſo ſhall all carnall beautie by ſorow, age and ſicknes euen wither and waſte into wrinkles; but *ſhe that feareth the Lord* (ſaith *Salomon*) *ſhe ſhall bee praiſed.* Praiſed? yea honored and admired; The ſtarres in the night, the Sunne at noone day ſhall not ſhine ſo bright as ſhe: for hee that goes by her doore ſhall point at her, and he that dwels by her ſhall enuie him that hath her; and euery man ſhall ſay, Bleſſed be he that made her, happie is he that begat her, renowned is ſhee that bare her, but moſt happie, renowned, and rich is he that hath her: and as euen now,

ſo

so I say againe, *All generations shall call such blessed.*

Well, to make vse of this in seuerall kindes; I most humbly beseech your Maiestie first to admit of a particular application to your selfe. It is said *Matth.* 12, that the Queene of the South came to heare the wisedome of *Salomon*, but we may say conuersiuely and truly, that the wisdome of *Salomon* is come to the King of the North: for your Maiestie is to vs indeede a royall Merchant, not only for the vnion of holy mariage, which yokes & couples one sex with another, but as Merchants doe by intercourse of traffique, for knitting and combining one kingdome with another. And I will not say it is kingly, but diuine and heauenly to vnite into one things of diuided nature: for thus did God create the world, first he made things, and then he matcht them; first he created, and then hee coupled them; of man and woman he made one in mariage, of body and soule he made one man, of sea and land hee made one earth, of heauen and earth he made one world; but then came

Application to the King.

the diuell vpon the ſtage, and his part was againe to diuide what God had vnited, firſt man from God, then man from man, and that diuerſly, firſt in the very bond of blood and kinred, *Cain* from *Abel*, the brother from the brother; then diſtinguiſht by religions, the ſonnes of God and the daughters of men; then diſperſed by their ſeuerall habitations, the Iles of the Gentiles, and the Tents of *Sem*; and then diſtracted & torne into diuers kingdomes, the kingdome of *Iudah*, and the kingdome of *Iſrael*; therefore doubtleſſe a glorious worke it were of *Iudah* and *Iſrael* againe to make one kingdome: for if it be ſo gracious in Gods eies to do right and iuſtice to a ſtranger, how much more to loue a ſtranger, but moſt of all to take away the name of a ſtranger? The King of Kings be Pilot of your ſhip, yea thrice bleſſed and happie be your Maieſties endeuour therein.

Application to Ladies & Gentlewomen.

Ladies and Gentlewomen, I beſeech you miſtake me not, and impute no partialitie to mee. If I haue ſaid any thing ſharply, yet know that I haue ſaid nothing

thing against the good, but all against euill women, yea nothing against the sex, but all against the sinnes of women. To which if any replie: And why not (I pray) aswell against the sins of men? I answere, that he which imposeth so much vpon the weaker vessell, importeth much more to the stronger. There is a dutie required of the parents to the childe, as well as of the child to the parents; yet the law speaketh expresly to the childe, *Honour thy father and mother*, but nothing to the parēts, that they being in order of nature and in wisedome superiour, might suspect their dutie to be written in themselues.

Application to the maried.

Againe (Right Honourable in both sexes) The cause of this meeting, the ioy of this day, yea the mysterie and little image of this great intended Vnion, Let me be bold (I beseech you) in termes of modestie to make applicatiō to you. You are here met to be matcht, that is, to bee married, and *mariage* (as the Apostle saith) *is honourable in all*, but thrice honourable in you, first honourable in the institution as in all other: secondly in your persona-

ges being honourable aboue other, but thirdly in your countries the moſt honourable of all other: for ſimply to marrie ioynes ſex and ſex, to marrie at home ioynes houſe and houſe, but your marriage ioyneth land and land, earth and earth, onely Chriſt goes beyond it, who ioynes heauen and earth.

Application to the Bridegroome.

Therefore firſt to you, the honorable Merchant of this honourable ſhip; you haue heard what is ſaid, that mariage is a ſore aduenture, and therefore as mariners vpon the ſea in the day time look vp to the Sunne, and in the night to the Pole ſtarre, ſo looke you vp day and night to God, and God ſhall giue you good ſhipping therein. A married man (they ſay) hath the charge of three cõmonwealths, for hee is a husband of a wife, a father of children, and a maſter of ſeruants, and he hath daily need of God who ſhuld guide all theſe. Therfore firſt loue God, and to proue that loue, loue alſo her whom God hath giuen you: for if (as S. *John* ſaith) *He that loueth not his brother*, &c. how much more, he that loueth not his wife whom he

he daily ſeeth, how ſhall hee loue GOD whom he neuer ſaw? and indeed there is no religion nor goodnes in that man that loueth not a faithful and loyall wife. And ſay not you loue, vnleſſe you loue to the end; for *much water cannot quench loue*, Cantic. 8. *for loue endureth all things, beleeueth all things, and ſuffereth all things*: therfore if there grow by the wife any cauſe of griefe, yet you muſt remember ſhe is the weaker veſſell; God therein exerciſeth your wiſedome in reforming, and your patience in bearing it, and with whom will a man beare, if not with his owne wife? If at any time you haue occaſion to exerciſe your authoritie, yet you muſt remember, it is authoritie tempered with equalitie; the wife is therfore to be gouerned with loue, not ouerruled by tyrannie. And let all husbands know this for a rule in all things, that the wife ſhall much better do her dutie to her husband, when the husband doth his owne dutie in example before.

Application to the Bride.

And let me ſpeake one word to you this honourable Ship; you are turned by

Gods prouidence to the right of a Merchant ſtranger, yet herein happy, that you neede not as *Pharaohs* daughter to *forget either your owne people, or your fathers houſe.* All the time of your life you haue bin gathering for this day, therfore learne to practiſe now, what you haue learned before, that is, to honour, to loue, and to obey, and then at laſt you ſhall come to rule: for a good wife by obeying of her husband rules him; but ſhe that obeyeth not is like the conſpiracy of *Corah* againſt *Moſes* and *Aaron*. Beſides, remember your badge is not as of that ſhip Act. 28. not *Caſtor* and *Pollux*, for I finde neither ſuperſtition nor idolatrie in any part of your familie, but I finde among other things *a ſheafe of wheate* and *a handfull of wheate* aduanced vpon your ſterne, therefore doubtleſſe it will be expected that Plentie, peace and proſperitie come in with you. I might referre you for paternes of true vertue, as S. *Paul* ſometime referred *Timothy*, to *Lois* and *Eunica*, a grandmother & a mother; and indeed this chapter of *Salomon* is entituled, *The prophecie or leſſon*

ſon which his mother taught him: and if you remember the many good leſſons your mother hath taught you, then ſhall I need to ſay no more, then ſhall you be like *Rachel* and *Leah*, which twaine did build vp the houſe of Iſrael: then ſhall you bee a ſhip indeed, for you ſhall bring your ſelfe and your husband to the hauen, euen to that [illegible] Sea-men call *Promontorium bonæ ſpei*, The hill or hauen of good hope, that is, to heauen; and when this mariage is diſſolued, you ſhall marrie at laſt with the Lambe. In the meane time *doe worthily in Ephratah, and bee famous in* Brittanie, *liue to a hundred, grow into thouſands, and your ſeede poſſeſſe the gate of his enemie.*

And God almightie who brought vs all hither by the inſtitution and helpe of holy mariage, hee bring vs at laſt to that happie and endleſſe ſocietie with his Son, to whom with the Father and the holy Ghoſt be aſcribed al praiſe, power and dominion now and for euer, Amen.

FINIS.